S.P. T.R. 212 If one eliminates from the population the children below the age of nine, the number of literates rises to 41% for Poland and 30% for Russia. In 1897, in the area where Russian is spoken, 29.6% literate men and 9.34% women were estimated, which gives an average of 19.78%. In Austria, the Russians are also very poorly educated. The Austrian statistics of six years ago figured that there were only 21.8% literate persons among the Russians and Ruthenians. They, therefore, occupy the lowest rank among the Austrian Slavs, just as the Russians do among the civilized peoples of their Empire.

S.P. T.R. 619 S. 6. Differentiaton Within the Nation. --

The Russians, like the other great nations, have never formed a completely homogeneous people. From the first centuries of their history, a series of distinct and more or less divergent units appear, and, even after their grouping into a single political nation under the name of Russia, the former shadings of difference did not disappear. In part they cancelled each other out, they assumed new forms, a new development, /39/ and in some instances they became even more pronounced. This sharpening of differences became so pronounced during the last century that many people were unwilling to recognize a single Russian nation, but insisted that there were two nations: the Great Russians and the Ukrainians, and alongside them, a third national unit, less distinct it is true and less developed, the Belorussians.

000 I have explained above (S. 3, 4) how this tri-partition of the Russian realm took place. Putting aside for the moment the question of linguistics, I shall content myself with pointing out only what are today the internal and external affinities of these groups, wherein today lie the tendencies which, for political or scientific reasons, claim to make of them, instead of a single Russian nation, two peoples, the Great Russian and the Little Russian, otherwise called Ukrainian.

S.P. T.R. 197 The relationships of the three Russian groups have been studied particularly from a linguistic viewpoint. But it would be an error to believe that it is only a question of shades of dialect. There are verified differences in the domestic life of the people, in character and physical appearance, in historic traditions. However, language affords us with the element most susceptible of analysis, and it is from a linguistic point of view that the three groups may thus be distinguished:

1 According to Sobolevskii and Karskii, the territory of Great
1 [Cf. Cat. 116, pp. 11-17 -- Analyst]

4: Cross L-5 (no date) 1948 E16 Slavs E16

solved as soon as peoples become fixed, in consequence of the necessity of integrating nonkindred elements into the social complex. The originally kindred groups become contaminated with extraneous elements, though still conceived as fictitious clans or tribes. When we first encounter the Slavs, they are mostly beyond the nomadic stage, and the most primitive social unit preserved among a Slavic people in historical times is the western Serbian *Zadruga*. This characteristic family community is probably, like the Indian "joint family," a remnant not merely of Slavic but of common Indo-European antiquity.

As far as we can judge from historical survivals, the basic social unit among the early Slavs was a rural community consisting of a certain number of persons of common descent, together with outsiders who acquired membership by marriage or adoption. Its head was either its senior member or an elected chief, and direction might even devolve upon a prominent widow. The chief represented the group in external relations and directed its economy, though in serious matters he was subject to the joint decision of its membership. Collectivity of goods prevailed; the whole fortune of such a unit, together with the individual earnings of its members, belonged to the group, and could not be disposed of without common consent. Membership in such groups might run as high as over a score of households. Fields, woodland, and similar landed appendages were common property, but pasturage might be particularized. Where trade and barter became matters of vital interest (as was the case very early on the Russian watercourses), primitive towns seem to have been the creation of ambitious groups who sought a convenient point for defense or trade and then proceeded to expand their possessions and influence by the acquisition (peacefully or by violence) of adjacent interesting territory. On the other hand, patriarchal relationships might persist even in these centers. Tribal complexes such as we later encounter among the Russian Slavs derived from the union of various family units with remote ties of kinship and might attain a membership of several thousand souls. The

4: Cross L-5 (no date) 1948 E16 Slavs E16

619 presence of a patronymic suffix in early Russian tribal names
621 indicates that these tribes actually passed through a stage when membership depended on kinship, but the attachment of the same suffix to place names also implies that the original implication had been forgotten before the historical period.

567 Prior to the evolution first of a commercial and subsequently
565 of an official ruling class, the primitive Slavic population was divided into three distinguishable strata. At the lowest point in the scale stood the slaves, composed of captives taken in war, men who had lost their freedom for debt, and descendants of slave parents. At least in their early history, the attitude of the Slavs toward their slaves was exceedingly mild. Above the slaves stood the great group of freemen, governed by the elders of their communities and later by tribal chieftains supported by a council of elders.

581 Polygamy and concubinage were common to all primitive
595 Slavs. In spite of the evidence for considerable promiscuity, a sense of the sanctity of marriage as a permanent tie is also demonstrated by early accounts of pagan Slavic wives who committed suicide upon the death of their husbands, so that the fidelity of the Slavic women was almost universally commented on with favor by foreign observers. Survivals of primitive custom among the Russian peasantry down to modern times indicate nevertheless that great freedom was allowed
462 both sexes prior to marriage. The Slavic women enjoyed no equality in the household, though a surviving widow was authorized to take her husband's place as head of the family.
583 Marriage by capture or by purchase was common Slavic practice.

177 In the course of their history, even before the dispersion, the
326 Slavs were exposed to a series of foreign influences, especially Iranian and Germanic, which rapidly placed at their service the techniques common to adjacent ethnic groups. Linguistic evidence demonstrates that the mass of the Slavs, like the German and the Baltic peoples, was familiar with iron, gold, silver, and lead from the earliest times, at least from the second half

4: Cross L-5 (no date) 1948 E16 Slavs E16

VI

German and Slav

While speaking of the process by which the Western and some of the Southern Slavs were converted to Christianity, it has been mentioned that German missionary efforts were accompanied by widespread colonization not only along the Danube but likewise in Central Germany itself. It may be recalled also that, after the Germanic migrations, the Slavs by the sixth century had expanded from their former boundary at the Vistula westward to the Elbe and simultaneously occupied the Baltic coast from the peninsula of Jutland eastward to the former Polish corridor. While they were in Bohemia and Moravia, as well as in the Vistula basin, they set up large and comparatively strong Slavic social and political organizations which, despite many handicaps, have maintained themselves down into modern history. But the Slavs who occupied the course of the Elbe and the Baltic seaboard formed nothing more than weak tribal federations which not only possessed little internal cohesion but also collapsed easily at any external shock. At the same time the Slavs south of the Danube, and especially the Slovenes, were unable to form lasting ties with any more powerful Slavic group which would guarantee them against German pressure and infiltration; consequently they were gradually forced to contract into their present restricted frontiers.

5: Kemp E-4, 5 (1926-1933)1935
EF6 Serbs
Slovic Peoples E 16
Historical Bulgaria EE2
Historical Yugoslavia EF2

IV

SOURCES OF ANCIENT MAGIC AND MEDICINE

I

During the pagan and semi-pagan period the Slavs lived in small, independent tribes, later forming loose federations within territorial limits. For long the Greeks were unable to negotiate with them, because they did not agree among themselves and had no central authority. The organisation of a united state in Rascia coincided with the establishment of state Christianity, and the pagan empire of Bulgaria was comparatively short-lived.

The tribal religious cult was likely to have been an extension of a domestic cult, probably rarely accompanied by the specialised functions of an official priesthood. The domestic cult lasts to the present day. The head of the household officiates in ceremonial, and the assistance of an outsider is not essential. In ceremonial which involves the whole tribe or village, the heads of households—the tribal elders—are again responsible; but that they have not an entire monopoly of ritual is evident in ceremonies which are performed by a group without a specially chosen leader, particularly those which belong to the younger people, or ceremonies conducted by old women doctors, etc.[1]

[1] The rites of the peasants hint also at an independent development. It is not true only that the non-Christian element enjoyed a revival, tended to revert to type, after the fall of the mediaeval empire. A direction was taken at that time, perhaps, in which the popular religion continued a course of development and adaptation. The popular religion, or sometimes a popular aversion to religion as well as to social forms that flourished under a feudal church, must have sought new outlets much earlier. Local forms of peasant cults must be of comparatively recent growth, and contain more than the survivals of an ancient paganism. The *slava*, for instance, is a typical example of a domestic rite which does not require a special priesthood. It has become perhaps the central